UNDERSTANDING THE DIFFERENCES OF THE FUQAHAA (JURISTS)

Fuqaha & Mazahibs

By

Maulana Muhammad Ilyas Ghuman

(May Allaah Ta'ala protect him)

(Translated by Moulana Munir Aadam)

In The Name of Allaah, The Most Gracious, The Most Merciful

UNDERSTANDING THE DIFFERENCES OF THE FUQAHAA (JURISTS)

The common objection raised is that on one *mas'ala* (juristic matter) two Imaams have two varying views; the question is now which one is correct? Imaam Abu Hanifa (May Allaah Ta'ala have mercy on him) has his view on a certain *mas'ala* and Imaam Shafi'ee (May Allaah Ta'ala have mercy on him) has a different view, how can it be that both are correct? One is of the view that a certain practice is correct whilst the other is of the view that the same practice is wrong.

Understand well that the four Imaams of *fiqh* (jurisprudence) are collectively correct in the sight of the people, but in the sight of Allaah Ta'ala only one is correct. In the sight of Allaah Ta'ala which one is correct? Only Allaah Ta'ala knows best. But in the sight of the people all are correct.

Understand this aspect by way of an example; twelve people set off on a journey in tabligh for instance, they end up getting stuck in a jungle and it happens to be the time for Salaah. It is cloudy and dark. They then need to perform Salaah but they are unsure of the direction of the Qiblah. What do they do? They resort to *Taharri* (using one's inner conscience). This results in different groups amongst them with each of these groups settling for a different direction in ascertaining the Qiblah. Now tell me, will the Salaah of each group be accepted? Four groups, with three individuals in each group, facing four different directions. Yes, their Salaah will be correct and they will receive their reward. But in actual fact, the Qiblah direction of only one is correct in the sight of Allaah Ta'ala.

In the same manner, all four *mazhabs* (schools of thought) have four varying opinions in the same *mas'ala* (juristic matter), but we will say that collectively they are all correct in their views, but in the sight of Allaah Ta'ala only one is correct.

Hadhrat Ali and Hadhrat Muaawiya (May Allaah Ta'ala have mercy on them) had a misunderstanding between themselves, the result was that their armies fought, with casualties on both sides but we consider all those killed as martyrs. Who of the two was correct? We cannot make a decision, but in terms of proofs we may say that Hadhrat Ali (May Allaah Ta'ala have mercy on him) was correct and Hadhrat Mu'aawiya (May Allaah Ta'ala have mercy on him) erred. The decision of Hadhrat Ali was correct whilst that of Hadhrat Mu'aawiya was erroneous. He who was correct will get double reward and enter Jannah whilst he who erred will also enter Jannah and get one reward. Those who curse and criticise the two will enter Jahannam.

Therefore, if in one *mas'ala* two Fuqahaa (jurists) have a difference, if the *mas'ala* happens to be correct then for that Jurist is two rewards, whilst for the other who erred is one reward. But it is Allaah Ta'ala who will make the decision for who receives the double reward and not us. We will say that both *Mujtahids* (Jurists) are correct. Whichever one of the *Mujtahids* (Jurists) you will follow you will go where he goes - if he is in Jannah, so will you. I hope you have now understood this aspect.